

THE CIRCULAR.

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."—Daniel XII, 4.

VOL. III.

WILMINGTON, Del. FRIDAY, August 6, 1824.

NO. 14.

THE CIRCULAR, Is Published every Friday, AT NO. 97, MARKET-STREET, WILMINGTON By Robert Porter.

AT TWO DOLLARS PER ANNUM.—PAYABLE AT
THE EXPIRATION OF THE FIRST SIX MONTHS.
—ANY PERSON WHO PROCURES SIX SUBSCRIBERS,
AND WILL BE RESPONSIBLE FOR THE
PAYMENT, SHALL BE ENTITLED TO A COPY.

SUN TRACT SOCIETY OF WILMINGTON.

At a meeting of a number of the male members of the Second Presbyterian Church of Wilmington, Del. held at the house of Mr. James Simpson, on Tuesday Evening the 26th July, 1824, Mr. William Clark was called to the chair, and Lewis Wilson appointed Secretary.

The object of the meeting, (which was to form a Tract Society,) having been stated by the chairman, it was on motion—

Resolved, That the services of the evening commence with religious exercises. When the exercises were concluded, it was

Resolved, That the committee appointed at a former meeting for the purpose of drafting a Constitution for the Society, to be submitted to the consideration of this meeting, now make their report.

In compliance with the preceding resolution, the committee reported the following; which was adopted.

Preamble.—We, the undersigned, being impressed with the importance and necessity of endeavoring to promote the cause of piety by the circulation of religious tracts, do agree to form ourselves into a Society for that purpose.

ARTICLE I. This Society shall be called the "Sun Tract Society of Wilmington, Delaware."

ART. II. All persons paying *fifty cents* or upwards annually, shall be members of this Society; or five dollars or upwards, at one time, shall be members of this Society for life.

ART. III. The business of the Society shall be conducted by a Board of Directors, consisting of a President, three Vice-Presidents, a Treasurer, a Secretary, and not less than twenty other members, to be elected annually by ballot; not less than five of whom shall constitute a quorum.

ART. IV. The Board shall meet once in two months, or oftener, on some day to be fixed by themselves.

ART. V. The President shall call special meetings of this Society when requested by six or more of its members.

ART. VI. The Board shall divide the sphere of this Society into districts, and appoint two or more of their members for each district, who may associate with themselves any subscribers for the purpose of soliciting subscriptions and donations from the inhabitants thereof, and collecting the money; and who shall pay it to the Treasurer of the Society at the stated meetings of the board.

ART. VII. The Treasurer shall take charge of the money collected, till it is disposed of by order of the board; and his account shall be examined by a committee appointed by the Society, who shall report to the Society at its subsequent semi-annual meeting.

ART. VIII. There shall be an annual meeting of the members of the Society on the first Tuesday in September; and, a semi-annual meeting on the first Tuesday in February, of each year, when the accounts shall be presented as audited, and the proceedings of the past half year shall be reported.

ART. IX. At the meetings of the Society and the Board, the President shall preside; and in his absence, one of the Vice-Presidents; and if all of them be absent, the oldest person of the Board who is present.

ART. X. The members of the Society shall be entitled to the privilege of purchas-

ing Tracts at the Depository at cost price, and when required they may receive Tracts to the value of one half the amount subscribed.

ART. XI. The members of this Society or other persons shall receive from the Depository, for the purpose of distribution, any number of Tracts not exceeding six hundred pages, by producing a written order to that effect from the President or either of the Vice-Presidents.

ART. XII. A suitable person shall be appointed by the vote of this Society, to take charge of the Tracts, who shall be empowered with authority to sell them to the best advantage, and satisfy all legal orders for Tracts. He shall also keep an account of the reception and distribution of all Tracts, and exhibit the same at each meeting of the Society.

ART. XIII. At the removal, resignation or death of any officer of this Society, all effects belonging to the Society which may have been in his possession, shall be delivered to his successor.

ART. XIV. This constitution may be altered or amended by the concurrence of two-thirds of the members present at a general meeting of the Society.

Resolved, That those persons present, as well as those who may hereafter become members, consider themselves mutually bound to assist each other, in endeavoring to obtain subscriptions and donations for the purpose of carrying into effect the object of this Society.

Resolved, That we now adjourn to meet in the School Room adjoining the Second Presbyterian Church, on Tuesday Evening the 7th of September next, for the purpose of electing officers of this Society, when and where the members, and all other persons, male and female, who may be disposed to promote the welfare of said institution are respectfully invited to attend.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary, and published, with the Constitution, in the "Circular."

WILLIAM CLARK, Chairman.
LEWIS WILSON, Secretary.

MISSIONARY.

Foreign.

BOMBAY MISSION.

Translation of a Letter, written by Moungh Shawa-ba, to the Rev. Dr. Baldwin.

MOUNG SHAWA-BA, an inhabitant of Rangoon, a town of Burmah, one who adheres to the religion of Christ, and has been baptized, who meditates on the immeasurable, incalculable nature of the divine splendor and glory of the invisible, even the Lord Jesus Christ and God the Father, and takes refuge in the wisdom and power and glory of God, affectionately addresses the great teacher BALDWIN, a superintendent of missionary affairs in the city of Boston, of America.

Beloved Elder Brother.—Though in the present state, the places of our residence are far apart, and we have never met, yet by means of letters, and of the words of teacher Yoodthan, who has told me of you, I love you, and wish to send you this letter. When the time arrives in which we shall wholly put on Christ—him, in loving whom we cannot tire, and in praising whom we can find no end, and shall be adorned with those ornaments, which the Lord will dispense to us out of the heavenly treasure house, that he has prepared, then we shall love one another more perfectly than we do now.

Formerly I was in the habit of concealing my sins, that they might not appear; but now I am convinced, that I cannot conceal my sins from the Lord who sees and knows all things; and that I cannot atone for them, nor obtain atonement from my former objects of worship. And accordingly, I count myself to have lost all, under the elements of the world, to have gained the spiritual graces and rewards pertaining to eternity, which cannot be lost. Therefore, I have no ground for boasting, pride, passion and

self examination. And without desiring the praise of men, or seeking my own will, I wish to do the will of God the Father. The members of the body, dead in trespasses and sins, displeasing to God, I desire to make instruments of righteousness, not following the will of the flesh. Worldly desire and heavenly desire being contrary, the one to the other, and the desire of visible things counteracting the desire of invisible things, I am as a dead man. However, He quickens the dead. He awakens those that sleep. He lifts up those that fall. He opens blind eyes. He perforates deaf ears. He lights a lamp in the great house of darkness.—He relieves the wretched. He feeds the hungry. The words of such a benefactor, if we reject, we must die forever, and come to everlasting destruction.—Which circumstance considering, and meditating on sickness, old age, and death, incident to the present state of mutability, I kneel and prostrate myself, and pray before God, the Father of the Lord Jesus Christ, who has made atonement for our sins, that he may have mercy on me and pardon my sins, and make me holy, and give me a repenting, believing, and loving mind.

Formerly I trusted in my own merits, but now, through the preaching and instruction of teacher Yoodthan, I trust in the merit of the Lord Jesus Christ. The teacher, therefore, is the tree; we are the blossoms and fruit. He has labored to partake of the fruit, and now the tree begins to bear. The bread of life he has given, and we eat. The water from the brook which flows from the top of mount Calvary, for the cleansing of all filth, he has brought and made us bathe and drink. The bread of which we eat, will yet foment and rise. The water which we drink and bathe in, is the water of an unfailing spring; and many will yet drink and bathe therein. Then all things will be regenerated and changed. Now we are strangers and pilgrims; and it is my desire, without adhering to the things of this world, but longing for my native abode, to consider and inquire, how long must I labor here; to whom I ought to show the light which I have obtained; when I ought to put it up, and when disclose it.

The inhabitants of this country of Burmah, being in the evil practice of forbidden lust, erroneous worship, and false speech, deride the religion of Christ. However, that we may bear patiently, derision, and persecution, and death, for the sake of the Lord Jesus Christ, pray for us. I do thus pray. For, elder brother, I have to bear the threatening of my own brother, and my brother-in-law, who say, "We will beat, and bruise, and pound you; we will bring you into great difficulty; you associate with false people; you keep a false religion; and you speak false words." However, their false religion is the religion of death. The doctrine of the cross is the religion of life, of love, of faith. I am a servant of faith. Formerly I was a servant of Satan. Now I am a servant of Christ. And a good servant cannot but follow his master. Moreover the divine promise must be accomplished.

In this country of Burmah are many strayed sheep. Teacher Yoodthan pitying them has come to gather them together, and to feed them in love. Some will not listen, but run away. Some do listen and adhere to him; and that our numbers may increase, we meet together, and pray to the great Proprietor of the sheep.

Thus I, MOUNG SHAWA-BA, a disciple of teacher Yoodthan, in Rangoon, write and send this letter to the great teacher BALDWIN, who lives in Boston, America.

N. B. Translated from the Burman original, Sep. 23, 1823. A JUDSON, JR.

Extract of a letter from Mrs. Colman, to a friend at Lynn.

* *Dobrgapore, Jan. 21, 1824*.—You will, perhaps, be gratified with some account of what is doing in this place, in the way of native female education. I therefore send you the last Report of the Calcutta Female Juvenile Society. At its date there were six schools. My present number is ten, and that of scholars receiving instruction in them, about 200. Besides the schools which it is my pleasing duty to superintend, several have been established in or near Calcut-

ta, under the patronage of the Church Missionary Society. Indeed great exertions for the promotion of Hindoo female education are, as you will perceive by the accompanying Report, now making in different parts of Hindoostan. The inveterate prejudice which has existed in the minds of the natives against this desirable object is, in a measure, removed, and many of them even encourage the formation of female schools. Still, however, they do not consider them of sufficient importance to contribute any thing towards their support. Considerable aid has been afforded by the European part of the population of the country, but their subscriptions do but little towards defraying the regular expenses of the schools. Their promotion, therefore, at present, is principally dependent on the liberality of friends in Christian countries.

ENGLISH BAPTIST MISSION.

Extract of a Letter from Rev. John Lawson, to one of the editors. CALCUTTA, Jan. 1824.

Rev. and dear Sir.—You will be happy to learn, that the agitation between the English and Burman governments seems to have subsided, and I trust the missionaries will be kept in "perfect peace." I am yours, very affectionately,
JOHN LAWSON.
Am. Baptist Mag.

London Society for promoting Christianity among the Jews.—The sixteenth anniversary of this Society was held on the 8th of May. The children of the Jewish schools, amounting to 82, were arranged before the platform, and sung at intervals, hymns and anthems in the Hebrew language. The report described the extension of the Society, with the operations of its missionaries &c.—represented the admirable state of its schools, and the increasing spirit of inquiry among the Jews. The report also stated that the Society's funds this year amounted to nearly \$58,000.

Lord Bexley offered a few remarks, in which he expressed his gratification at the visit of Mr. Wolff to Palestine, in connexion with the American Missionaries, and his opinion of the importance of the Missionary College on Mount Lebanon, established by Mr. Way.

Sir B. H. Rose stated that the Prussian monarch is the patron of a Society for the instruction of the Jews—has established a fund to educate missionaries for them—and is zealous in every good work. Russia and Saxony in like manner were favorable to the introduction of Christian books and teachers among the Jews in their denominations.

Western Navigation Bible Society.—The Christian Secretary, of the 26th inst. notices the fifth annual meeting of this Society, held in June last, in Cincinnati, Ohio, by stating that the officers of the Society are chosen from among the various Christian denominations, viz. Presbyterians, Baptists, Episcopalians, Methodists, Friends, German Lutherans, and Reformed Presbyterians; that it is a pleasant thing for brethren (tho' of different names,) "to dwell together in unity of spirit." The Editor of the Secretary, expresses the following liberal sentiment, which does equal credit to the honesty of his heart, his correct conception of the true religion of Jesus Christ, and his enlightened and unprejudiced judgment. He says, "In the present state of things, real Christians differ in opinion in relation to many points not absolutely essential to salvation, and while each one is bound to adhere to those minor points, which, in our conscience we believe the word of God requires us to attend to, Christian forbearance will lead us to cherish and promote UNITY OF ACTION, in relation to the important concerns which involve the eternal salvation of the soul. Having these views, we contemplate with joy the zealous co-operation of Christians at the present day."

Connecticut School Fund.—The whole amount of this fund is one million, seven hundred and sixty-nine dollars, and 77 cents.

Appearance may deceive thee—understand,
A fine white glove may hide a filthy hand.

THE PROSPECT OF THE MISSION TO BURMAH.

The arrival of brother and sister Wade and sister Judson at Rangoon—the favor shown our missionaries by the Emperor and court together with the zeal manifested by the native converts are surely “tokens for good.” Let not the saints forget to pray for the influence of the divine spirit, to accompany the labors of the dear disciples in Burmah. May we never rest in the means, but always feel, as did the Apostle, that “neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.” “All our springs are in him, from him cometh salvation,” and to him belongs the glory. How firm and unshaken is that promise anciently made to the disciples, “Lo! I am with you always, even unto the end of the world!”

Let the church of God rely on this promise while they labor in the vineyard of the Lord. Much has happened to discourage the work of building the temple of the Lord in Burmah, and these discouragements have been permitted no doubt to try the faith and patience of God's people. It is God's usual manner of operation in building up Zion; to do it in such a manner as to humble the pride of men, and make it manifest that it is His own arm that brings salvation. Thus it was in the deliverance of Jacob from the wrath of his brother Esau—in the deliverance of the typical church at the Red Sea—on various occasions in the wilderness—before the walls of Jericho—in her contest with the Amalekites—in the case of Gideon's army—and in later ages, God has in a vast multitude of instances made bare his holy arm, and delivered his people through the instrumentality of means impotent in themselves, and thus demonstrated the truth of the apostolic declaration, “that the weakness of God (in reference to the instruments chosen) is stronger than men, and the foolishness of God (in reference to the same subject) is wiser than men.”

For in the case of Jacob and Esau, Jacob was made to recognize the blessing of the angel of the covenant, as the cause of his salvation. At the Red Sea the tribes of Israel, while they stood still at the divine command, saw the salvation of God. The same almighty hand was manifest at the smitten rock, &c. also it was the “sword of the Lord” which gave success to Gideon's army,—and in the contest with the Amalekites it was the rod of God uplifted in the hands of Moses that secured the victory to the tribes.

But the most astonishing display of apparent weakness, yet accompanied with divine power, the universe ever beheld, was exhibited when the Saviour suffered and died.

Humble, meek, and apparently feeble, “he was led as a lamb to the slaughter, and as a sheep dumb before his shearers, so he opened not his mouth.” On Calvary we behold him in all the feebleness of human nature, a suffering victim; and carnal reason was totally inadequate to the task of explaining the import of those emphatic words, “It is finished.”—But by this transaction so feeble in respect to the human nature of Christ, what glorious results were produced—how were the powers of darkness foiled and overturned, and the mighty work of man's salvation accomplished. “Because the weakness of God is stronger than men, and the foolishness of God is wiser than men.”

All means are inadequate to the accomplishment of the sinner's salvation, without the divine blessing; and with the divine blessing any means however feeble in themselves which he has commanded, are fully adequate. C. Secretary.

Revivals.

Extract of a letter to a friend in Washington City, dated,

HALLOWELL, (Me.) July 9.

DEAR BROTHER,

The good work of reformation is still going on, in this town, and in all this vicinity. The whole number of conversions is about 90; about half that number is in our society; we have received this season about 40 members. This church never had such accessions; three years ago it consisted of about 50; the present number is 105; and many more are expected; it appears to me that we shall see greater things than these. The good work is going on in Winthrop, Redfield, Litchfield, Vassellborough, Union, and Gardiner, all in our immediate vicinity; besides many other places at a little distance. There never was such a time, probably, in this state.

The College at Waterville is flourishing.

A church was lately constituted at Winthrop, from the Redfield church, which consists of 100 members. We have resolved to form a state convention. We want more system and more exertion. Talents, consecrated by piety and prayer will produce it. It is proposed to establish a religious paper in this town, to be called the “Evangelical Register;” to unite Baptists, Congregationalists, and Methodists. We have a weekly union prayer meeting of the three churches; and God has blessed it for the promotion of the revival.

Extract of a letter to a gentleman in this City, dated

BLOOMFIELD, (Ken.) June 26.

REV. AND DEAR SIR,

The revival on Chapline's Fork (of which I wrote you some time since,) is still progressing. Eight were received by baptism at their last meeting; between 20 and 30 have been received, since the commencement of the revival. There have been a few received into the church at this place. The Presbyterians in this neighborhood are also enjoying a considerable revival, under the labors of the Rev. Wm. Scott. [Star.]

DEAF AND DUMB.—The following is an extract from the appendix to the Report of the Asylum for the Deaf and Dumb, at Hartford, Connecticut.

[SPECIMENS OF ORIGINAL COMPOSITION.]

BY A YOUNG LADY 19 YEARS OF AGE.

An account of what my Class do in the school room during one day.

By 9 o'clock in the morning all the students go to the chapel, to attend prayers, which one teacher makes, by signs, standing on the stage, while we all sit. He explains one text of the Bible to us, which is written on the slate. Having risen to worship God, while we are all standing, he shuts his eyes and makes prayers by signs to Heaven. After attending prayers, my classmates recite the lesson of the history of England, which we had studied, before Mr. G., who sits on the chair on the stage. After this, we then rise and go to our slates, to write and to study the other lessons of the same book, which is written on the slate, and Mr. G. explains to us the meanings of the lesson. Then he extracts the idioms from it to teach us by signs, and we write them on the slates until noon; our lesson is done, when we are dismissed from school. After dinner at 2 o'clock, we return to school and sit to attend the history of England on the slate, which Mr. G., on the stage, explains to us, that we may recite the long lesson the next morning. Then we stand to write, while he teaches biography or Encyclopedia in the afternoon. When our lesson is done at half past 4 o'clock, all the pupils come to the chapel and attend prayers. The teacher explains to us one text of the scripture, and then we all rise and stand, he makes prayers by signs. After prayers, we are all dismissed from the chapel. In the evening my classmates study the lesson, because we shall recite the next morning.

BY A LAD 16 YEARS OF AGE.

An account of my Situation before and after my instruction at the American Asylum.

I was in a small town which is called Bucksport. This is a very pleasant place, and contains a church which is painted white, a school, ten stores, and a post-office. I think that it is not remarkable for things which move its inhabitants with wonder. I did nothing, but in every summer, I went to a farm to turn the hay a little while, especially I always went to school, to form the letters. I sadly thought that I was the only deaf and dumb person in the world. I never read the Bible and thought that the dead would not be raised, and did not know that the Son of God, the Saviour of men, came from his happy place where he resigned his crown on the world, to die for all sinners. When I was eleven years old, my parents heard that Hartford had reared the Asylum for the deaf and dumb; they were much satisfied and said to my brother that he should carry me to the Asylum; so that he prepared for going and I also. I departed from Bucksport, and went with my brother by Sea. When I was on board the schooner, my brother called me and said to me to see a whale, and I was much astonished at seeing it, because I have not seen it before. When I arrived at Boston, she filled me with astonishment. I staid there during several days; from thence I started out for Hartford with my brother and arrived there when it appeared to be smaller than Boston. I went to the Asylum and was much surprised at seeing so numerous deaf and dumb, and was very

glad that I was as deaf and dumb as them. When my brother left me and returned home, I began to learn to read and write. When the Instructors taught me about God and Christ, I was much amazed at God who could destroy the world, and also admired that Christ had been very kind to all sinners and died for them, when he came from his Father. I think that the Divine Providence had been very kind to me and brought me to the Asylum, I should therefore be thankful to the Great Dispenser of all good.

Religious.

THE POISONOUS APPLE.

(An Extract from a Sermon to Young People.)

“There is a tree called the *Manchaneel*, which grows in the West Indies;—its appearance is very attractive, and the wood of it peculiarly beautiful;—it bears a kind of apple, resembling the golden pippin. This fruit looks very tempting, and smells very fragrant; but to eat of it is instant death; and its sap, or juice, is so poisonous, that if a few drops of it fall on the skin, it raises blisters, and occasions great pain. The Indians dip their arrows in this juice, that they may poison their enemies when they wound them. Providence hath so appointed it, that one of these trees is never found, but near it there grows a *white wood*, or a fig-tree, the juice of either of which, if applied in time, is a remedy for the diseases produced by the *Manchaneel*. Now, when I read this account, I thought of sin and salvation. Sin, like this poisonous apple, looks pleasant to the eye, and men desire it,—eat of it and die. You perhaps, my dear children, think there is no harm in such a thing,—'tis only a little sin; but who would eat a little poison? The least sin, if not forgiven, will ruin your soul forever.—This is the fruit that must not be tasted; yea, it ought not to be looked upon, or thought of. It is sin that gives to the darts of Satan all their fiery qualities; and to the arrow of death all its bitterness. Now you have looked upon the fruit of this tree, have desired it, and have eaten of it, and if not delivered from its fatal effects, you will surely die:—but there is a remedy at hand: it is the precious blood of the Son of God which soothes the troubled conscience, and cleanses it from all sin.

“Not balm, new bleeding from the wounded tree,

Nor bless'd Arabia with her spicy groves,
Such fragrance yields.”

Apply, therefore, to this means of cure!—fly to a crucified Saviour!—There is no time to be lost!—the poison works within! the disease every moment is increasing! Go to the Great Physician without delay, and say, ‘Lord, if thou wilt, thou canst make me clean!’

We notice in the Cincinnati Gazette, (Ohio,) a prospectus of a new periodical religious publication, entitled the *CHRISTIAN MAGAZINE*, to be edited by Mr. Isaac G. Burnet, &c.

The sentiments avowed in the address accompanying the prospectus, are such as we most cordially approve. The editor's closing remarks are subjoined. We earnestly hope a liberal patronage will be afforded the enterprising projectors of the publication, and that they may be successful in spreading the blessings of salvation in the regions of the west. [C. Sec'y.]

“His object will be to promote practical godliness, and in delineating the labors of christian benevolence, he will not pause to inquire whether they were performed by a Methodist, a Presbyterian, a Baptist, or an Episcopalian; but considering each of these, however they may differ in some of the outward forms of worship, and in some points of doctrine not absolutely essential to salvation, as holding and cherishing ‘the faith once delivered to the Saints,’ it will be his delight to view them all as belonging to the same family, of which Christ is the ‘living head,’ and to see them striving together to carry forward that great system of means which will prove mighty through God, to regenerate the world. Other sects are engaged in the same good work: and as far as they do the will of their heavenly Father, they will meet his approbation. The church of God embraces all the friends of the Redeemer of every name and denomination under heaven.

But while the editor avows frankly and fearlessly the liberality of his feelings and views, he would do injustice to his own convictions, and to that plan of truth which the scriptures unfold, were he not with equal frankness to declare that those doctrines and opinions which disrobe the Chris-

tian religion of its fairest and brightest features, by refusing ‘to honor the Son even as we honor the Father,’ shall receive no countenance in the columns of this paper.”

KEY TO “NO FICTION.”

As the title and introduction to this delightful work both imitate that it is in all its general features, a description of actual occurrences,—a real history—great interest has been excited among those who have read it, to know more of the writer and the character introduced. Who is this beautiful delineator of the charms of friendship, the loveliness of piety, and the mournful effects of vice? Who is that excellent Douglas—the unwavering friend, even when the object of his affections has sadly degenerated? and who is Lefevre?—the wandering and at length returning prodigal!

These questions now admit of a satisfactory solution. The writer of “No Fiction” is the Rev. Andrew Reed, Secretary of the London Orphan Asylum; Lefevre is a Mr. Barnett of London; and Douglas is no other than the writer of the work. He has long been an intimate friend of Mr. Barnett; has performed the kind part attributed to Douglas' parents; and though he himself disclaims any intention of drawing that character from his own, yet it is universally recognized in him, and circumstances justify the application.

As to Lefevre, so exactly was his character delineated, that it was fixed at once and universally upon Mr. Barnett; and this was the occasion of such a development of facts as has of late been made. For a considerable time, after this disclosure Mr. Barnett seemed pleased with being known as the hero of “No Fiction;” and under this appellation was immediately introduced into higher circles than those in which he had previously moved. Until about this period, it did seem that the change in Mr. Barnett's character was radical; and all who knew him considered him an example of the power of religion; and Mr. Reed enjoyed much satisfaction in his society and friendship. He had even procured for him a place as Assistant Secretary of the London Orphan Asylum—a much better station than he had ever before occupied,—although there were other applicants of much excellence and worth.

Such were the high hopes, the fond anticipations of relatives and friends, in relation to the Lefevre of “No Fiction.” Though he has been represented in that work as having once been vicious, yet the pleasing reformation, both in character and conduct, which is afterwards imputed to him, leaves his character more interesting and lovely than it had ever been before. But alas! the picture has proved more true to him than he to the picture. Again he has relapsed into the dark abyss of dissipation; and though struggling to regain his standing, is still carried downward by the current of vice. Even Douglas himself seems to have almost given him up in despair. Lefevre has lost his station as secretary, in consequence of irregularities which injured his health and ultimately threw him into a state of mental derangement. He now, it seems, shrinks from the description given of his character in “No Fiction;” either because he knows he can lay no claim to that humble piety which is there attributed to him, or because he sees no beauty in such a possession. It may be the part of charity to hope the former.

We only remark further, that Mr. Reed has been severely censured by some of the English publications, particularly the British Review, for publishing, even under a fictitious name, the private history of an individual, his own consent not having been previously obtained. Perhaps he was imprudent in so doing, perhaps he has exposed himself to just censure;—yet doubtless his motives were the best; and had Lefevre continued to maintain the charming character which his ever benevolent friend left in his possession, he would have rejoiced in being made the instrument of good to others, even, though it should be done at the expense of his own former vices which he had now forsaken. [Eos. Tel.]

Revenue.—Phil'a. paid postage on letters last year, to the amount of \$77,048 00; N. York 92,891 00; Boston 49,923 00; and Baltimore 41,442 00—Total \$261,304 00.

Fire Department of New-York.—There are, in that city, 45 engines, 4 hook and ladder trucks, 1 hose wagon, 10,935 feet of hose, 172 fire buckets, 18 ladders, 24 hooks, and 1285 men attached to the fire department.

The President of the U. S. has accepted the resignation of Mr. Edwards, as Minister to Mexico—his successor is not yet named.

THE CIRCULAR.

WILMINGTON, FRIDAY, AUGUST 6.

As a circumstantial account of the melancholy catastrophe, connected with the decease of her whose obituary we now insert, has already appeared in all our public prints; it was deemed unnecessary to mention them in this short sketch.

Communicated for the Circular.

ELIZA BLAIR SMITH was the second daughter of the late Dr. Ebenezer Smith, and possessed, in a very high degree, those amiable qualities of mind and heart, which endeared her to a numerous circle of sorrowful friends, who *keenly feel and deeply lament* the loss they have sustained in her sudden death, which was occasioned by lightning on the afternoon of the 23d ult. in the 29th year of her age.

The deceased was a subject of the ever memorable Revival of Religion in 1814, and among the many who then publicly devoted themselves to the Lord Jesus Christ, she shone pre-eminent. To a faithful attachment to her Lord and Master, she united a diligence and zeal in promoting His blessed cause, which never wearied. Her works of faith and labors of love, were *untiring*: in the sanctuary, in the social circle, or in the more retired walks of her own family, her active spirit cheerfully pursued its course, and kept the "even tenor of its way." She was a *faithful, useful member* of almost all the benevolent and pious associations of this borough; and we fear, long, *very long*, will the aching void, occasioned by her death, be unfilled. The FEMALE SABBATH SCHOOL has lost its firmest pillar, its *earliest most constant friend*. Here her perseverance and industry were indefatigable; and unless the Lord raise up some one like minded unto her, we know not how this Institution can be carried on with its present regularity and success. In the EDUCATION SOCIETY her loss will be *severely felt*. As a most devoted manager of the HOSPITAL SOCIETY, long, long will the void be felt. The JEWS SOCIETY shared largely in her labors and benevolence. It was here her last public services terminated; for, on the evening preceding her death, she attended a meeting of this society, and with uncommon spirit, planned, and partly arranged measures for its more efficient acting. But it is the HARMONY SOCIETY who most acutely feel their bereavement: never more shall her voice be mingled with their earthly songs of praise, when assembled for social worship. Never—never more will she bow the knee, and lift her supplicating petitions to "our Father who art in Heaven;" nor lead, nor elevate the devotions of that little circle, around which her affections tenderly revolved and closely twined. A loftier song employs her glorified spirit; and with a holier, purer company, she now mingles her ceaseless adoration of Him, whom, having not seen, she loved; but whom, now seeing, she rejoices in, with joy unspeakable and full of glory!

Although more intimately connected with those societies, her influence and usefulness were by no means confined to them. The whole Church shared her affections, prayers, and labors, and every thing connected with its temporal or spiritual welfare, engrossed her attention, and received her liberal aid. There was about her an interesting spirit of cheerful activity ever on the wing; and a wakeful energy of disposition, which never slept. First in every good word and work, whatsoever her hands found to do, she did with all her might—with a propriety of emphasis, then, the plaudit of "well done, good and faithful servant, rest from thy labors, for thy works do follow thee," may be pronounced on her.

As a FRIEND our lamented sister will long live in the recollection of those who have experienced her kindness in an hour of sorrow, and shared her counsel in perplexity and trials. The house of mourning; the bed of sickness; the haunts of poverty, and the abodes of misfortune, were places she delighted to frequent. Often has her presence cheered, her aims revived, and her tender sympathy soothed the disconsolate widow and the fatherless child. Many a throbbing temple ceased to ache beneath the pressure of her tender touch—many a parched lip has been moistened by her gentle hand, and many an aching heart has been soothed by the balm of her prayers. Oh! how many sufferers could say to her,

"When pain and anguish wring the brow,
A ministering angel thou!"

As a Daughter, and a Sister, the filial piety of Eliza Blair Smith cannot be too highly extolled; and although her loss to the Church is incalculable, yet in the domestic circle it is irreparable. Here she shone

in all the mild radiance of duty, constantly emanating comfort, peace, contentment and happiness on all around. Her family have lost a judicious counsellor—an active domestic manager—a cheerful companion—a safe guide—and a bright example. No power, but that of Him who is *Almighty*, can heal the wounded spirits of this bereaved family. "He wounds to heal"—He afflicts His people to purify them; and no doubt the Great High Priest of our profession, who is *touched* with a sympathy for all our woes—who mingled human tears with weeping sisters at the grave of an only brother, will

Sweetly soothe—will gently dry
The throbbing heart—the streaming eye.

There is a mystery connected with this severe dispensation, in snatching from a wide-spread sphere of usefulness, one so eminently qualified for promoting the Redeemer's kingdom, which human reason in vain tries to account for. Nevertheless, it is all right. In the great and terrible day of the Lord, when an assembled world shall meet, and hear their doom, the leaves of that "mighty volume, which is chained to the eternal throne," shall be unrolled, and every circumstance connected with each mortal's fate, revealed, to exalt the wisdom of Him, who is wonderful in power—vast and eternal in all His righteous purposes.

When we contemplate, (apart from all distressing circumstances,) the sudden departure of the deceased, it corresponds so much with the translation of him, who "walked with God and *was not*, because the Lord took him;" and the ascending prophet, who "rose on the Cherubim's wing to the car;" that, though our minds are awe-stricken with its solemnity, there is something desirable in such a death. No doubt

"A thousand of the heavenly host attended her;
Told her of things which no gross ear can hear;
And on the lightning's flash, let in a beam of heav'n
Upon the separating soul; and in that beam & on
That flash, the soul's pure essence fled,
Where in a MOMENT all was made immortal!"

"All along this vale of tears,
Which her humble footsteps trod,
Still the shining path appears,
Where our Sister walk'd with God."

"Till her Master from above,
(When the promise'd hour was come,)
Sent the chariots of His love,
To conduct our Sister home."

"No one saw the wheels of fire,
And the steeds that cleft the wind;
No one saw her soul aspire,
When her mantle dropt behind."

"Grave! the guardian of her dust—
Grave! the treasury of the skies;
Every atom of thy trust,
Rests in hope again to rise!"

"Hark! the judgment trumpet calls:
"Soul! re-build thy house of clay,
"And immortal be thy walls—
"And eternal be thy day!"

For the Circular.

A LIST OF THE SOCIETIES IN THIS BOROUGH
FOR THE PROMOTION OF PIOUS AND BENEVOLENT PURPOSES.

EPISCOPALIAN CHURCH.

Female Charitable Society for the relief of poor Females belonging to the Church. Amount of collections upwards of \$200.

Provident Society, to aid the funds of the Church.—Amount collected, upwards of 300 dollars.

A Missionary Society.—[It would afford us pleasure did some friend enable us to exhibit a statement of the time of organization and operations of this valuable institution.]—*Editor*.

Three *Sabbath Schools*, one male and two female.—[Of these we have received no particular account.]—*Ed*.

Female Bible Society.—This institution was organized by the late Pastor of this Church; it is, however, composed of persons from all denominations, and since its commencement, (Dec. 1822,) has collected upwards of 400 dollars.

Female Hospitable Society, for the relief of the aged poor, and sick children.—This institution was also organized in this Church, in Nov. 1819.—Upwards of \$300 have been distributed. This Society is now composed of all denominations.

BAPTIST CHURCH.

A Missionary Society, Foreign and Domestic.—[We possess no other account.]—*E*.
Mite Society, Male and Female, to aid in discharging the debt of the church.

Sabbath School Society.—[Knowing nothing more of this Society than its existence, we can but insert its name.]—*Ed*.

METHODIST CHURCH.

Benevolent Society, for the relief of their own poor—was organized Jan. 1822—distributed upwards of 200 dollars.

Missionary Society.—[No other information in our possession.]—*Ed*.

SECOND PRESBYTERIAN CHURCH.

Domestic Missionary Society—organized in 1822. Its object was to supply the vacant Congregations in this region, and such places as were destitute of the means of grace. Two Missionaries have labored, with it, it is hoped, with much success—amount collected 244 dollars.

Male Education Society—organized in Jan. 1822—amount collected upwards of 65 dollars.

Female Praying Society—organized in 1814. Contributions, amounting to 136 dollars, are devoted to private and benevolent purposes. There are, likewise, a second and third Society, whose object and pursuit are the same.

Female Harmony Society—organized in April, 1815—incorporated in 1817. The object of this Society is, the education of poor children. For two or three years this School was liberally supported by public subscription. A petition was presented to the Legislature for aid, from the School Fund of this State; and a very limited appropriation was granted. This, however, by a late act, is so contracted, that it will not meet the one-third of the expenses; and, unless aid is received from some source, this school must cease its operations. Between 4 and 500 children have received not only the elementary parts of education, but many have made such progress as will qualify them for usefulness in almost any sphere of life. Many children have been placed in respectable families, where they are much esteemed. Some have been apprenticed to useful mechanics, and others have gone into the world with great credit. The amount collected and expended, since its commencement, is 2,545 dollars.

Sabbath School Society—organized in 1814. They have now under their superintendence ten schools, four of which are in the borough, [Wilmington,] the others in the country. The two African schools were commenced by the Episcopalians, and flourished very much under their care. A change of Teachers and Superintendents connected them with this Society. All the Sabbath schools for *white children* receive the benefit of the "Act for encouraging Sabbath Schools."

Juvenile Missionary Society—organized amongst the children in 1819. They have named and educated three heathen children, viz. Thomas Read, in Ceylon; Eliphallet Wheeler Gilbert, and Thomas Witherspoon, at Brainerd, amongst the Cherokee Indians. (The Praying Society have also two female children here, named Ann Porter, and Elizabeth Kean.) They have collected and distributed 127 dollars.

Juvenile Mite Society, is also amongst the children. Their object is to make up clothing and collect useful articles for Missionary schools. A box was forwarded to the Great Osage Mission, containing a variety of ready made clothing, bed quilts; books and stationary, &c. &c. Their collections amount to upwards of 100 dollars.

Female Education Society—organized in 1822, and became auxiliary to the Philadelphia Education Society. They have two Beneficiaries, and have collected \$697.

Working Society—organized in 1822. Their object was to aid poor and pious young men, in obtaining an education for the gospel ministry. The avails of work done, was 50 dollars.

Female Mite Society, for the aid of the Theological Seminary, was formed only for three years, and in that period collected for the institution 369 dollars.

Female Tract Society—This Society have distributed some thousands of Tracts. [The time of their organization, and the amount of money by them collected, have not been ascertained.]

Female Jews Society—organized by the Rev. Mr. Fry, in Jan. 1822. It was composed of persons from all denominations; but is now confined to this church. It has collected, and remitted to the Parent Society, 100 dollars.

Maternal Society—organized in February, 1823. Its object is, to bring Mothers more frequently together, that the pious education of children may be more devoutly

engaged in, and the rising generation reap the benefit resulting from their prayers and labors. They have a Library which is rapidly accumulating; and have collected upwards of 16 dollars.

Sun Tract Society.—[This Society, composed of males, is not yet organized. Last month they met and adopted a constitution which is published in to-days Circular; on the 7th Sept. next, they propose holding a meeting, at which the Society will be fully organized. Their object is, to promote the cause of piety by the circulation of religious Tracts.]

FIRST PRESBYTERIAN CHURCH.

One Sabbath School Society.—[We are sorry that we have not received the desired information respecting the situation of this interesting Society; we hope, however, hereafter, to be enabled to present some account of it to the religious public.]—*Edit*. Societies, not particularly connected with any Church, composed of persons from all denominations:

Delaware Bible Society.—[We have no particular account of this important institution; but believe it was organized some time in the year 1816. We should feel ourselves obliged to any one, possessing the information, who would furnish us with the time of organization of, amount of funds collected and the number of Bibles and Testaments distributed by, this Society.]—*Edit*.

Dorcas Society, for clothing the poor, was organized in 1818. Amount collected 315 dollars.

Money! Money! Under this head, the Editor of the Christian Mirror, of the 16th inst. after noticing the illiberal outcry, which is made against solicitations for money, to promote the diffusion of light, and the ungenerous reproaches cast upon religion and its advocates, concludes his vindication of the measure, with the following impartial and just remarks:

"We do not feel concerned to maintain that among the hundreds of thousands on three continents now contributing money to this sacred cause, there is not one who has mistaken notions of the importance and efficacy of that instrument in the work. There may be some who make a righteousness in their liberality, though all the principles of the church forbid it. There may be, some, who build their hopes of success more on means than on the blessing of God. There may be instances of injudicious application of the public bounty. Nay, it is possible, that funds may have been embezzled. In saying all this, we only admit that the wisest human plans are imperfect, and the best of human labors are liable to be corrupted. But did Christ refuse to send out his disciples into all the world, because the first chosen was a devil? Did the apostles desist from making converts, because Simon Magus proved that he was yet in the gall of bitterness? Did they deter their converts from farther liberality, when Ananias and Sapphira lied unto God and perished? Did Paul cease to exhort believers to every good work, and to abound in the same with thanksgiving, because some sought their own things, and not the things which are Christ's?"

"If any work on earth be lovely and of good report, it is that of contributing by labors or sacrifices to the salvation of men by Jesus Christ. If any money be wisely expended, it is that which is thus lent to the Lord with a single eye to his glory. If any money be secure out of our own hands, it is that which we intrust with wise and pious men, who regularly publish their accounts and precedings to the world."

Heresies.—Every person charged with heresy professes a firm and sincere belief in the Gospel; otherwise he would not be a heretic but an infidel. His accusers call him a heretic, not because he does not believe the Gospel, but because he does not believe what they do. He is a heretic in the eyes of Baptists, because, perhaps, he sprinkles infants; of Congregationalists because he does not sprinkle them; of Presbyterians, because he believes in Bishops; of Churchmen, because he does not believe in them. And so we are all heretics to one another, and yet the faith and hope of all centre in the Gospel of Jesus Christ!

(London Paper.)

AUXILIARY MISSIONARY SOCIETY OF THE Presbytery of New-Castle.

The annual meeting of the "Auxiliary Missionary Society of the Presbytery of New-Castle," will be held, according to adjournment at Christiana Church, on the second Tuesday of August next, at 11 o'clock, A. M. The members are particularly requested to be punctual in their attendance, as business of importance will be laid before the Society.

A. K. RUSSEL, Secretary.

July 20th, 1824.

Poet's Corner.

The following sublime Ode, to the Supreme Being, is translated from the Russian—and tho' it doubtless loses much of its original strength of expression, as do most translations, yet it retains much sublimity and grandeur. We cannot remember of having ever read a composition on the same subject, containing equal merit in point of elevated conception. It was written by one of the most distinguished Russian Poets, 'Derzhavin.' This ode is said to have been translated into the Chinese and Tartar languages, written on rich silk and suspended in the Imperial palace, at Peking. The Emperor of Japan had it translated into the Japanese, embroidered in gold, and hung in the Temple of Jeddō. It is gratifying to learn that these nations have done themselves the honor to bestow those honors on this noble composition.

GOD.

O Thou ETERNAL ONE! whose presence bright,
All space doth occupy—All motion guide:
Unchanged through time's all devastating flight,
Thou only GOD! There is no God beside.
BEING above all beings! MIGHTY ONE!
Whom none can comprehend, and none explore,
Who fillest existence with Thyself alone;
Embracing all—supporting—ruling o'er—
Being whom we call GOD—and know no more!

In its sublime research, Philosophy,
May measure out the ocean deep—may count
The sands or the sun's rays—but GOD! for Thee
There is no weight nor measure; none can mount
Up to Thy mysteries: Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy councils, infinite and dark;
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Thou, from primeval nothingness, didst call
First chaos, then existence—LORD, on Thee
Eternity had its foundation; all
Sprung forth from Thee; of light, joy, harmony,
Sole origin—all life, all beauty, Thine.
Thy word created all, and doth create;
Thy splendor fills all space with rays divine.
Thou art, and wert, and shalt be, glorious! great!
Life-giving, life-sustaining, Potentate!

Thy chains the unmeasured universe surround;
Upheld by Thee, by Thee inspired with breath!
Thou, the beginning with the end, hast bound,
And beautifully mingled life and death!
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from thee!
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of Heaven's bright army glitters in Thy praise.

A million torches lighted by Thy hand,
Wander unwearied through the blue abyss;
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss:
What shall we call them? Piles of crystal light?
A glorious company of golden streams?
Lamps of celestial ether burning bright?
Suns lighting systems with their joyous beams?
But THOU to these art as the noon to night!

Yes! as a drop of water in the sea,
All this magnificence is lost in THEE:—
What are ten thousand worlds compar'd to Thee?
And what am I then? Heaven's unnumber'd host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against Thy greatness—is a cypher brought
Against INFINITY! what am I then?—Nought!

Nought!—but the effluence of Thy light divine,
Pervading worlds, hath reached my bosom too;
Yes, in my spirit doth Thy Spirit shine
As shines the sun-beam in a drop of dew.
Nought! but I live, and on Hope's pinions fly,
Eager towards Thy presence; for, in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of Thy DIVINITY.
I am, O GOD, and surely THOU must be!

Thou art! Directing, guiding all. Thou art!
Direct my understanding then to Thee;
Control my spirit, guide my wandering heart;
Though but an atom 'midst immensity,
Still I am something, fashioned by Thy hand!
I hold a middle rank, 'twixt heaven and earth,
On the large verge of being stand,
Close to the realm where Angels have their birth
Just on the boundary of the spirit land!

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit—DEITY!
I can command the lightning, and am dust!
A monarch, and a slave, a worm, a God!
Whence came I here, and how? so marvellously
Constructed and conceived unknown? This clod
Lives surely through some higher energy,
For, from itself alone it could not be.

RELIGIOUS.

ON A CALL TO THE MINISTRY.

To the Editor.

It would relieve the mind of a youth from much anxiety respecting his call to the work of the ministry, if some of your able correspondents would lay down a few plain, Scriptural evidences a person ought to possess before he enters into that solemn work. The insertion of this in your valuable Miscellany, will much oblige.

Sir, yours in the best bonds.

JOANNES.

It cannot be expected that any persons, in the present day, should receive so remarkable a call to the work of the ministry as did the apostles and first preachers of the gospel; yet doubtless, the same Divine Spirit, by whom they were raised up and qualified, still furnishes chosen vessels, with suitable gifts; and powerfully influences them to desire this sacred office. As, however, they who are thus designated by the Spirit of God, are not unusually certified of it by an extraordinary discovery of the Divine will, and may, for a time remain in much perplexity as to their call, it becomes an interesting inquiry. How may such a call be known to the subject of it? I conceive the following to be satisfactory evidences:

1. True devotedness of heart to God; a desire to live, not for the purpose of self-gratification, but of honor and glorifying God in every possibly way.

2. A deep concern for the immortal interests of men; heartfelt grief on observing the indifference of the greater part of mankind, with respect to their eternal interests; and an earnest desire to be instrumental in rousing them to a sense of their danger, and directing them to Christ, the Saviour of sinners!

3. Great delight in reading and studying the sacred Scriptures, with a disposition to apply diligently to those pursuits which tend to qualify for the arduous engagement of instructing others.

4. A public spirit in religion; a lively concern for the advancement and prosperity of the Redeemer's kingdom in the world at large.

5. A steady earnest desire to be engaged in the Christian ministry, in preference to every other employment, accompanied with a deep sense of unworthiness of the honor, and inability for the discharge of the duties of it, without Divine assistance.

6. A sincere endeavor to know the will of God respecting it, making it the matter of earnest prayer, and practising close and repeated self-examination.

7. The approbation of pious and judicious friends, who are competent judges of ministerial talents, and who encourage the person to devote himself to the work; especially the countenance of experienced ministers.

G. T.

Christian Sec'y.

From the Mirror.

BRAINERD, May 25, 1824.

To the Female Benevolent Society of—

My dear Sisters—The box of clothing prepared by you, and forwarded to Haws, (T. Mountain,) arrived safely at this place in April last.—We, who are called assistant Missionaries, and reside on this ground, (consecrated by the prayers of Christians,) are not the only ones who are engaged in this glorious work of christianizing the heathen—you too, are worthy to be considered of this number. The articles sent, were such as will be very useful here. It was thought they would be more useful here, than at Haws, and were therefore detained at this place.—I am much gratified to observe, that some of the articles were presented by a little girl of 9 years of age. When we see children, following the examples of the christian public, in this respect, what may we not hope for from the rising generation? We hope that this missionary zeal may not long be confined to a few individuals of our highly favored land, but that all will ere long be engaged heart and hand, in aiding that cause, which will finally be extended over the whole earth.

The Lord is working wonders amongst this people. He is greatly blessing the exertions of missionaries. In the past year, many, as we hope, have been brought into the kingdom of the Redeemer. At Carmel about 50, Hightower 20, Haws, 4 or 5, Wills Town about 8, Creek Path 3 or 4, and at this place 2 or 3 of the scholars.

A desire for instruction, seems to be rapidly increasing. A new Local School is to be established as soon as possible.

While you are contributing for our support, and in aid of the cause of the Saviour

here, do not forget us, in your prayers that we may be faithful in this important work.

With sentiments of affectionate regard, I remain, dear sisters, your brother in the bonds of the gospel,

J. C. ELSWORTH.

P. S. I have been recalled from Haws, to take the charge of the school &c. at this place; and my brother F. Elsworth resides there.

POLITICAL.

Foreign.

LATEST FROM MEXICO.

[The following Summary of Intelligence is taken from the National Gazette, being compiled from files of the Mexican Sun to the 16th ultimo.]

By order of the commanding general of the Mexican capital, in the night of the 9th of May, a house in the street of Celaya was entered, and twenty-two individuals were found assembled in deep debate, upon the scheme of revolution. The soldiers went in by the door and flat roof, so that none of the conclave escaped; and their correspondence and papers of every kind were seized. Their official papers were headed, "God, Independence, and the Hero of Iguala." (Iturbide.) A woman, the wife of a Mr. Santoyo, acted as their Secretary. On the entrance of the soldiers, she tore from one of the papers, the sign manuel of her husband, who was not present, and swallowed it, in order to destroy the evidence against him. It appeared from the documents that the plan of the conspirators was, to proclaim *Iturbide*. Several of them had been seized in the month of October preceding, for the same offence. Among them we observe a general of division, two brigadier generals, two lieut. colonels, captains, lieutenants, a postmaster, &c. Their names are as follows: Manuel Reyes, Jose Maria Ocampo, Victoriano Ortiz, Francisco Diaz Vargas, Ignacio Rodriguez, Francisco Hernandez, Rafael Castro, Jose Berdeja, Joaquin Munoz, Francisco Santaella, Isidro Corona, Jose Arce, N. Goyeneche, Jose Ortega, Jose Oriuela, Alejandro Quijano, N. Salas, Manuel Gomez Gallo, Luciano Castrejon, General Velazquez, Alvaro Perez, Jose Maria Luvian, Jose Antonio Andrade, Conde del Valle.

On the 6th ult. the regular "Council of War," or Court Martial, sentenced to death brigadier general Hernandez and D. Francisco Santoyo; condemned general Andrade to the loss of his rank and five years exile; and the rest of the persons taken in the house above mentioned, to perpetual banishment. The Sun of the 14th ult. contains this article:—

"It appears that the Supreme Executive Power has determined that the culprits condemned to different punishments for the conspiracy of the 12th ult. shall be immediately sent to Acapulco, in order that their sentences may be carried into effect; and that such of them as have appealed to the Sovereign Congress for a commutation of the punishment of death, may be kept in the castle there, to await the result of their application."

It is not probable that any of them were executed. We collect from the Mexican papers that much disorder prevailed in the interior, though we do not find that the existence of any really formidable insurrection is acknowledged. The Governor, Congress, and troops, of the state of Jalisco, were at open war, however, with the Supreme Government. General Nicholas Bravo had been ordered by the latter to occupy with his division Guadalajara, the capital of Jalisco; but the authorities were determined to resist the measure, and a force had been collected for the purpose, at the head of which the Governor, Quintanar, placed himself. The latest documents which we find on the subject, are two proclamations of Bravo, who was approaching Guadalajara, to his troops, dated 1st and 2d June, of the authorities of Jalisco, prescribing measures of defence for the capital. Blood was expected to be soon shed.

General Lopez de Santa Anna had arrived with his division of troops at Campeche, as Commandant General of the "Free State of Yucatan." His proclamations, like those of Bravo, breathe the warmest loyalty to the Federal Republic. They disclose, at the same time, circumstances of disaffection among the people and soldiery, and machinations in favor of *Iturbide*, which seem to us to bear a very ominous character.

General Guadalupe Victoria arrived in the Mexican capital on the 15th June.

The Sovereign Congress were employed

in discussing subjects of public economy, and details of administration. We are pleased in remarking frequent references to the principles and practice of our country.

The province of Puebla, and the neighborhood of Tlascala, were infested by bands of marauders.

A letter of General Rincon to a member of the Sovereign Congress, dated 26th May, gave the following information:

"On the 22d inst. a French brig of war, from Martinique, anchored at *Sacrificious*; it brings a Mr. *Samuel*, as a Commissioner from the French Government to ours, to establish mutual relations of friendship and trade. This errand is stated to me by the Commissioner himself, who came to see me yesterday. I expressed to him the satisfaction which I derived from it, since it indicated that France would not assist Spain in her foolish plans of reconquest."

On the 1st June, the Mexican Secretary for Foreign Affairs communicated to the Sovereign Congress, the fact of the arrival of the French agent, together with a letter of the Governor of Martinique, recommending him to the General of the Mexican troops at Vera Cruz. The Sun of the same date, contains this paragraph:

"By an express arrived the day before yesterday from Jalapa, the Supreme Executive received despatches from General Victoria, stating the arrival of the French brig of war with a Commissioner from the King of France bearing credentials to our Government. The commander of the brig waited on General Rincon, and assured him that not only was there no squadron at Martinique destined to assail in any manner our Independence, but that the French Government desired only to establish with the Mexican Republic relations of amity and commerce, without ever assisting Spain as the Commissioner would show to our Government, and that the best proof of friendship and confidence which he could give, was to have anchored within the reach of our battery of Mocambo. The Commissioner awaited the necessary passports from General Victoria to proceed to Jalapa."

Various Intelligence.

The London Religious Tract Society have issued during the last year, 10,120,760 tracts. During the three years preceding May 1823, it circulated in China and Malacca, 102,450 tracts.—The number of tracts which the Society has published since its formation amounts to sixty millions, "exclusive of many millions printed in foreign languages, by means of its funds."

It is remarkable that, about three weeks before the departure of *Iturbide*, a deputation of three priests from Mexico arrived in England, with despatches from the leading persons of their profession. The arrival of these men is supposed to have greatly hastened the projects of the Ex-Emperor.

Natural Philosophy.—Dr. Uwins reported the case of a child, last season, in London, who awoke at a certain hour every night, with involuntary laughter, and peculiar gesticulations, which lasted to morning. Opposite to the house there lived a person affected with St. Vitus's dance, whom the child had been endeavoring to imitate, which was probably the cause of the disorder in the child.

A young girl had been throwing stones at a skeleton on a gibbet, on the banks of the Thames; though amused with the play, she was so much disturbed at night with the thoughts of the act, and the horror of the skeleton, that epilepsy followed.

Domestic Economy.

A sure cure for the Bilious or Cramp Cholice.

Take a small quantity of brimstone—dissolve it in brandy: temperate it with water, and drink it as often as you can, until the pain is removed, which will be after the second or third drinking.—Should the third not effect the removal of the pain, continue the dose. Experience has taught him this who sends it to the press for the good of the community at large.

Eggs and Potatoes.—Dip the eggs in boiling hot water, which destroys the living principle, and you can preserve them good a long time. Potatoes are preserved by similar treatment. Dip them into the hot water a minute or 2 at most. They should then be dried in a warm oven, and laid up in sacks or casks, secure from frost, in a dry place.